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3 Editorial

5 The Role of Church-Related Social Welfare — *L. Maynard Catchings*

8 The New Look

9 South American Close-Up — *Charles G. Chakerian*

13 Staff Changes

14 Surveying the Scene

16 Institutional Care for the Non-Resident — *Ruth A. Harrison*

19 Job Exchange

19 Contributors

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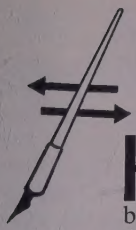
COVER: Carollers of the First Baptist Church, Chicago

EDITORIAL



HOW TO MAKE MORE and better housing available to minority groups is the number one housing problem in the nation today, agreed mortgage bankers, builders, realtors, lumber dealers, life insurance executives, churchmen, leaders of social reform groups, and others invited to an off-the-record conference with government officials in Washington this month.

"Negroes are entitled to housing as good as that for whites and at the same financial terms," said a builder. All nodded assent. But much of the following two days was spent discussing whether segregated housing can be "as good." The National Association of Home Builders recently set a quota of 10 per cent of new housing for minority groups. Many felt the quota system implied recognition of a segregated market. The reply—"Builders will build houses where they can sell them."

Home builders fear they cannot sell new houses to white people in a community with a policy of open occupancy. The sources of mortgage money would dry up if the housing market were open, say some financiers.

The Federal government plays a major role in housing. Besides subsidizing public housing, it conducts a program of urban renewal in which large segments of cities are demolished at public expense to facilitate construction by private builders. The Federal Housing Administration guarantees mortgages with the credit of the National government. Should the government be using the taxes and credit of *all* the citizens to underwrite builders and mortgage bankers who in turn restrict the housing market to the white segment of the citizenry? Can government be successful in increasing the supply of housing if it pursues any other course? Does government dare advance beyond the point of what is assumed to be public acceptance?

Lenders and builders may be without social objectives. But there was strong sentiment that the Federal government should recognize it has both economic and social objectives. Economically, it was said, the function of government is to maintain a free and competitive market for all citizens. Socially, government has responsibility to underwrite democracy rather than discrimination.

It was pointed out that the unreasonable restraints often present in concerted refusals to advance mortgage money for Negro entry into white areas and to sell homes to Negroes may be contrary to the Sherman Act.

"But you cannot impose non-discrimination by regulations," said a realtor. On the other hand, the recent decision of the Supreme Court regarding schools loomed large. FHA already regulates the urban renewal program. Although all cities and states do not believe in the desirability of city planning, a workable plan for redevelopment that conforms to a general plan for the locality as a whole is required before government assistance may be obtained. Thus, the government has said in effect that it believes in city planning. FHA regulations require it. Should the government also affirm its belief in democracy by requiring open occupancy whenever its financial assistance is desired?

Because churchmen were unusually vocal, someone noted that churches too are segregated. It was stated in reply that current surveys indicate about 15 per cent of churches are interracial, and the number is rapidly increasing. But an end is in sight because churches are encouraged to be neighborhood-centered. How can churches be interracial in segregated communities?

Of course, some churches still desire to be segregated, but let it not be thought that they are encouraged by any major denomination. Church extension boards give high priority to "inclusive churches" and frequently offer them special financial assistance. City and state councils of churches expect neighborhood churches to welcome all residents and frequently withhold comity approval if they will not accept this responsibility. Yet in a nation boasting freedom of worship, any three people with green hair may organize a church for their kind, but major denominations do not encourage discrimination. Quite the contrary.

Said a churchman, "If a builder wants to construct a segregated community without government help, let him. Let the people who want to buy exclusion with a house pay the full cost. But neither they, the builder, nor the lender, have a right to expect a democratic government to underwrite their plans to discriminate against part of the citizenry by restricting the market. To use public tax funds and the nation's credit for this purpose is unethical."

Should government aid and public credit be limited to the builders and bankers who are willing to take a property risk for democracy? This would be preferential treatment. Is it justified? Is it analogous to veterans' benefits granted citizens who have taken personal risks for democracy?

While the nation stands in desperate need of more housing, does the government dare to risk drying up normal sources of credit by restricting FHA guaranteed mortgages? Or must it continue to underwrite the development of the largest all-white cities America has ever known?

—W.J.V.

the role of church-related social welfare

by L. MAYNARD CATCHINGS

CHURCH-RELATED SOCIAL WORK and social action have two characteristics which distinguish them from the work of secular organizations: They grow out of a recognized Christian interpretation of the life of man; and they depend for support upon the interest and resources of organized religious bodies.

In terms of their operation church-related agencies fall into two broad classifications. On the one hand, there is the agency which seeks to operate within its own religious community. Its program is often of a direct relief nature at the point of need, combined with an extension of its own type of religious education and philosophy. On the other hand, there is the broader church-related or religiously inspired agency which historically has served beyond denominational lines and encompassed the entire social welfare field, such as the YWCA, YMCA, American Friends Service Committee, Council for Social Action of the Congregational Christian Churches and similar agencies of other denominational bodies.

Both groups of church-related agencies must continually re-examine their responsibility and seek a re-definition of their role so as to be enabled to serve both democratic and Christian goals.

Those agencies which fall in the first category, wherein they seek to serve only their own constituency and so to promulgate their sectarian position, are placed in a degree of conflict with broad democratic goals. Only so far as they are able to achieve flexibility which permits them to serve on the basis of human need without sacrificing basic religious motivations are they able to serve the objectives of both democracy and Christianity.

The agencies which fall in the second category encounter difficulty at the point of placing such emphasis on broad democratic service that the peculiar Christian motivation is lost, except as it is interpreted as being manifest wherever one is engaged in service to his fellowman. This type of church-related agency is able to serve the goals of democracy and Christianity only as it is able to keep alive in its broad and democratic structure a basic, creative religious motivation.

Functions of church agencies

Although Protestants in general favor the state's assump-

tion of responsibility for public welfare and although many non-sectarian social agencies have resulted from the church having released them to their own management, there continue to be important functions performed by church-related social agencies.

In the first place, the church-sponsored agency which is devoted to broad democratic principles is able to bring to the support of the work the dynamic motivation of faith in God. Its reason for existence goes beyond popular support and political desirability to the very "will of God." When this is felt within a social agency through its supporters and its staff, it becomes an agency which operates beyond ordinarily expected performance.

This does not mean merely taking on excessive responsibilities, but, for example, working mightily against the vast depersonalization in our society and seeing each individual as a person worthy of respect, understanding, and appreciation. Knowing that this is the character of the agency or the project, workers often enter its service because of their religious motivations. They see in the philosophy and operation of the agency an opportunity for personal reinforcement as they pursue democratic and Christian goals.

In the second place, church-related agencies at their best and because of their religious concern for people are willing to carry social welfare services to places where public and other private agencies have not gone. That is, they have been known to serve persons public and private agencies have not served.

For example, in some cities and towns public agencies have not taken responsibility for providing recreational, day care, and adoptive services to members of racial minority groups. The only opportunity that some of these people have had for such services has come through church-related agencies which are devoted to broad social and democratic ideals and which have considered it their religious responsibility to extend a helping hand.

In the third place, the church-related agency is obligated by the creative nature of the religious faith upon which it exists, to pioneer in new areas of social service and action as long as through its sensitivity to God and humanity it discovers unmet human need. In this the church-related agency is more free to move swiftly than the public agency which is restrained by its work load and administrative restrictions. The non-sectarian agency is often limited in responding to new expressions of human need by the particular definition of its function.

In many communities the religious sponsorship of the church-related agency affords sanction and protection as the agency launches out to render

services not yet accepted by the general community. Many examples can be cited to show that church-related agencies have been the first to provide needed social services. After the value of the services had been established, they were released to the operation of the general community.

Recent trends

Supportive of the more adequate development and operation of church-related social welfare agencies is an increased awareness and concern in the churches themselves for the whole life of man in society.

This growing concern within the church for discovering effective channels through which the Christian gospel can be brought to bear on the life of man is to be seen in its increased communication with and responsiveness to the needs of church-related agencies. It is seen too in its cooperation with non-sectarian and governmental agencies, in the education of its membership with regard to the responsibility of Christians for social welfare, in the increasingly effective social work of local councils of churches and the expanding activities of the Department of Social Welfare of the National Council of Churches and similar denominational departments.

Finally, it may be observed that the increased standardization of the work of church-related agencies has facilitated a greater degree of cooperation between them and the governmental and private agencies whose common interest is the welfare of man. This cooperation and interchange of ideas is mutually rewarding and presents opportunities for sharing new knowledge, improving skills and techniques, and reaching agreements on divisions of responsibility. In brief this cooperation makes possible community-wide planning for social welfare work.

There is still greater opportunity in this cooperation if the church-related agency keeps alive in the total group the religious motivations for social welfare work and keeps active in the minds and hearts of workers a genuine compassion for man which stems from the dynamic love of God. The church-related agency is obligated by its faith to be ever vigilant in its efforts to extend to all mankind the essential conditions of a community in which life may be lived to the glory of God.

Child labor laws breed idleness and contribute to juvenile delinquency, is a current revival of an ancient refrain. The National Child Labor Committee rebuts this assertion in its recent annual report "Starting the Second Half Century." The agency seeks more effective laws, stronger enforcement, counselling services in schools and adaptation of school curricula to reduce drop-outs.

THE NEW LOOK

LIKE THE WIFE who returns tremblingly from the dress shop, late for supper, hoping she has improved her appearance but laden with misgivings about the family's reaction, we present our new look. The tardiness of the issue reflects weeks of consultation about paper, size, type, cover design, and not least, cost. Here it is. We hope you approve.

The cover design is one of about twenty considered. It purports to use two colors more effectively. Colors will change with each issue and will be repeated serially in each volume. Why? Simply to help you identify issues more easily. The picture may be "worth a thousand words" on occasion, but in any case it will also help identify the issue. *De gustibus non est disputandum.*

Because this type face is owned by our printer, the work will not be "farmed out." We like it and anticipate better service.

Excepting the editorial, the two-column page is used throughout to facilitate reading. Because we solicit your comments and will publish them as space permits, we would have you chew the editorial slowly and react vigorously. It confronts you when you turn the cover.

"Surveying the Scene" combines several former departments into a general review of news and views. In prospect are one or two continuing columnists. Nominations are solicited. Book briefs will appear when space permits.

Glossy paper attests to our optimism. It will permit the introduction of photographic illustrations as circulation increases. Will you recommend the journal to your friends and suggest that they join *Christian Social Welfare Associates?* And fail not to renew your own membership now!

Do we trust you to join in improving CHRISTIAN SOCIAL WELFARE and in strengthening the whole program of the *Associates?* Well, look carefully and you will find that this issue has twenty pages instead of sixteen.

Nominations

Nominations are now open for the several offices of *Christian Social Welfare Associates.* A ballot will be prepared by the Nominating Committee and mailed to all members in April.

The offices are: chairman; first vice-chairman; second vice-chairman; recording secretary; program chairman, Church Conference of Social Work; Nominating Committee chairman; Membership Committee chairman.

Send nominations to the Rev. Lawrence J. Holt, chairman, Nominating Committee, c/o Department of Social Welfare, 297 Fourth Ave., New York 10, N. Y.

From first-hand observation during the summer of 1954 a skilled observer presents

SOUTH AMERICAN CLOSE-UP

by Charles G. Chakerian

AIR TRAVEL is fast abolishing the barriers of space and time which separate the American nations from one another. But the walls of mutual ignorance and of ethnocentrism remain and bar light and understanding on each side. Thus South America continues to be remote to most residents of North America.

This is a major tragedy. For our neighbors to the South are fascinating and wonderful peoples. Moreover, they are on the march. They find themselves in a state of rapid transition, great turmoil, widespread tension. Communism and fascism, which thrive in precisely such soils and climates, have taken root. Their presence and possible future growth constitute a major threat to hemispheric solidarity, peace, and progress.

The ten republics of South America occupy the fourth largest land area in the world, being three and one half times as large as all Europe without the Union of Socialist Soviet Republics. Brazil is larger than the United States with the Great Lakes, Italy, and Norway thrown in. The smallest republic, Uruguay, is larger than Eire, Switzerland, Holland, and Denmark combined. This vast continent is inhabited by an estimated population of 110,000,000 of whom about one half are in Brazil.

Internal problems

There are at least four major sets of problems undermining, on the one hand, the stability of most South American nations and, on the other, the safety and solidarity of the entire hemisphere.

In the first place, the economies, with the possible exception of Uruguay's, are drifting, deteriorating, and disintegrating. Indigenous capital resources, necessary for the development of rich and varied natural resources, are lacking. Wages are low, profits are high. The ruinous spiral of inflation goes upward—mostly unchecked. Capricious government controls of business and industry exhibit many undesirable traits of bureaucracy.

Illiteracy, ill health, poverty, and inadequate social services constitute a second group of major ills. In Brazil, for example, the rate of illiteracy is claimed to be between 65 and 80 per cent. Tuberculosis and

syphilis are still major contagious diseases even though some countries, such as Uruguay, have embarked on promising projects.

A third problem is the presence of communist and fascist movements. In proportion to the country's population, the communist movement is strongest in Chile, where economic problems are taking on fantastic traits. It is estimated that Chile has 50,000 and Brazil more than 125,000 communists and dependable sympathizers. For the present this movement is underground in Argentina, but there are evidences that fascist and nazi cells are actively at work. Some of them go so far as to issue openly their own papers or magazines.

In the fourth place, anti-Yankeeism is a very real and pressing problem. "Go home Yankees" is written on many a wall, and violent articles appear in the daily press. This writer witnessed the storming of Inter-American Institutes operated largely with funds and leadership supplied by the United States.

In Santiago the effigies of Eisenhower and Dulles were burned in a central park by students, parliamentarians, labor, and outright communist groups. In Porto Allegre, the plants of American firms were damaged or destroyed. In Rio the army with mobile units, machine guns, fire trucks and ambulances had to protect the beautiful edifice and grounds of the American Embassy during the recent disturbances culminating in the suicide of President Vargas. Such events are but the outward symptoms of deep-seated distrust and fear fanned by radical communist agitators.

Of course, all is not dark below the border. There is much music, beauty, *joie de vivre*. Buenos Aires is still the Paris of the Americas. Rio is as fabulous, breath-taking, and inspiring as ever. Lima retains its considerable historical and anthropological wealth and charm. But the problems here defined are real. They are widespread, dangerous.

Social welfare programs

The United Nations, the Pan-American Union, our State Department are promoting various technical assistance projects to help improve the economic, health, and welfare conditions of South America. In some of the countries the governments are cooperating wholeheartedly. In others, political and nationalistic considerations are slowing down if not seriously impairing the development of such programs and services.

Vast and varied measures in public assistance, social security, housing, education, health, sanitation, and recreation are being developed by many governments. But the needs are enormous. The efforts, though substantial, do not begin to satisfy them.

As is the case of most traditionally Catholic countries, we find here also that next to the governments, health, welfare, and educational functions are centralized in the Roman Catholic Church. Either by itself or in cooperation with the several states, this church operates elementary, secondary, and professional schools and colleges; universities; orphanages; homes for unmarried mothers and the aged; hospitals and clinics.

By social work standards these establishments are not all giving top performance. But then, the same fact holds true for many similar North American institutions and agencies, whether Roman Catholic or other. Moreover, in numerous localities these constitute the only available organizations endeavoring to serve millions of people. When it comes to the few schools of social work scattered throughout these nations, the majority and often the best are operated under the auspices of the Roman Catholic Church.

Once again it must be admitted that there is another side to this picture. This church, its clerical hierarchy, and its numerous instrumentalities do at times interfere with the establishment of new institutions, more enlightened programs, and more up-to-date services.

Protestant work expanding

Even though it was first introduced in 1555, Evangelical Christianity has not become as yet an integral part of South America. After four hundred years, Protestants are generously estimated to number only about three million, or less than 3 per cent. In Uruguay there is a strong anticlerical movement, and church and state are largely separated. But in most other countries these two institutions are inextricably interrelated and Roman Catholicism is the official religion.

The animosity with which many church leaders and government officials look upon Protestants is alarming. Last July the Bishop of San Luis, Emilio Di Pasquo, issued a pastoral letter to the faithful of Argentina, asserting that the Protestant religion is based on rationalism "which makes man independent not only of the representative of God, but of God Himself and His sacred laws."

The letter went on to declare that "the evils of every nature that protestantism has brought Christian civilization and the whole world are innumerable. Suffice it to say that the fruit of this poisonous tree is the situation in which poor humanity now finds itself." The message concludes with a strong plea urging the masses to remain true to Catholic teaching and practice. The difficulties experienced by Protestants are especially great in Colombia where scores have been killed and many otherwise abused.

In spite of such obstacles, Protestant work in South America is expanding. Between nine hundred and a thousand schools, from kindergarten through liberal arts colleges, are rendering invaluable service in fighting illiteracy and in raising the general level of education.

"Some of the best leaders are coming out of these institutions. In many aspects of education, such as commercial training for girls, domestic science and co-education, the evangelical schools have pioneered. In most cases the standards have been high and their range of influence wide." [1] Schools such as Union Seminary in Argentina, Crandon Institute in Uruguay, Sweet Memorial School in Peru are important forces at work in the several cultures of Latin America.

In the area of character building, group work, and recreation, the YMCA and the YWCA of Rio, Montevideo and Buenos Aires were observed to have especially well developed programs. Of the settlement houses, Friendship House in the Cerro at Montevideo is a notable example of outstanding service. Located in a deficit area of one of the loveliest cities in the world, it is attempting to serve in various ways its hundreds of underprivileged neighbors.

The health needs of South America are enormous. The fascinating and spectacular modern districts of coastal towns and capital cities are fairly well supplied with medical service. But in the poorer sections of these same cities and in the open country there is little or nothing in the way of medical care and sanitation.

Moreover, although the medical profession is well established, the development of nursing as a profession has woefully lagged behind. Parallel though not often in cooperation with the efforts of other groups, Evangelical Christians are slowly pushing farther and farther away the frontiers of disease and ill health.

Such health and welfare services constitute a wonderful expression of Christian goodwill and neighborliness. Truly, inasmuch as we did it to one of the least of our South American brothers, we did it to Him.

[1] Rycroft, S. W., "Latin America Tomorrow," in Leber, C. T., ed., *World Faith in Action*, Bobbs-Merrill, New York, 1951, p. 281.

Doctor Speaks Up

No doctor who "lacks faith in the Supreme Being" has a right to practice, Dr. Elmer Hess of Erie, Pa., president-elect of the American Medical Association, told the meeting of the Southern Medical Association in St. Louis.

"A physician who walks into a sick room is not alone," he said. "He can minister to the ailing person with the material tools of scientific medicine, his faith in a higher power does the rest." Dr. Hess, commenting on the curricula of medical schools, deplored lack of attention to "spiritual values" in the schools.

STAFF CHANGES

Catherine Lee Wahlstrom, associate executive director of the Department of Social Welfare since August, 1952, resigned on September 30, 1954. She is vacationing in her home State of California.

As the first editor of CHRISTIAN SOCIAL WELFARE and staff executive for *Christian Social Welfare Associates,* Miss Wahlstrom contributed generously and significantly to the field of church-related social work. She is the author of *Add Life to Their Years,* a manual of activity programs for the aging, which has become an authoritative work in the field.

The appreciation of National Council colleagues for her many and varied activities in social welfare and her devotion to the work of the Department was expressed by Dr. C. Arild Olsen, executive secretary of the Division of Christian Life and Work, and Dr. Leonard W. Mayo, chairman of the Department of Social Welfare, at a farewell dinner given in her honor. During her two years of service Miss Wahlstrom greatly enriched the program of the Department of Social Welfare.

William John Villaume, who was elected executive director of the Department in December, 1952, serving simultaneously as executive of the Department of the Urban Church and editor of *The City Church,* has resigned the latter positions. He is now giving full time to the Department of Social Welfare.

Dr. Villaume will serve as editor of CHRISTIAN SOCIAL WELFARE and staff executive for *Christian Social Welfare Associates.* At the November meeting of the General Committee, Department of Social Welfare, he was instructed to give the major portion of his time in the immediate future to preparations for the National Conference on the Churches and Social Welfare to be held in Cleveland, November 1-4, 1955. A graduate of the New York School of Social Work, Dr. Villaume also has a master's degree in theology and a doctorate of philosophy. He is a minister of the United Lutheran Church.

Dorothy Warms (Mrs. Samuel J.), graduate of Barnard College and office secretary in the Department since 1953, was appointed administrative assistant on October first. She will continue as editorial assistant for this journal and has assumed major staff responsibility for the Church Conference of Social Work, held annually in conjunction with the National Conference of Social Work. Mrs. Warms is also continuing her studies at the New York School of Social Work.

Helen Dormand (Mrs. Edward M.) continues to serve the department and the Associates in many capacities. We shall write of her in another issue.

SURVEYING THE SCENE

Schools of Crime

New York City's Commissioner of Correction Anna M. Kross lacks funds to solve problems of overcrowding in city prisons or to establish adequate rehabilitation programs. Cells built for 4,200 prisoners accommodate an average of 6,685, reports *The New York Times.*

Over 100,000 annually experience the horrors of a 19th century jail system—foul air . . . sleeping on floors . . . detention cases mingled with sentenced prisoners . . . insufficient clothing . . . inadequate supervision . . . adolescents in adult prisons.

Only $50,000 of a budget of $8,500,000 is assigned to psychiatric, psychological and social welfare services. It is a losing battle unless Mrs. Kross obtains public support. How is the "correction" system in your city?

Baptists Advance

This year saw the first secretary, Rev. Osgoode H. McDonald, installed in the new Department of Homes and Hospitals, American Baptist Home Mission Society. He now edits an attractive 16-page house organ Concern.

His initial survey showed he has relations with 36 homes for the aged, 16 homes for children and 8 hospitals. Their staff numbers well over 1,000; endowment of some $8 million; budgets of $7½ million; property value over $20 million; building programs of $4½ million.

Lutheran Orphanages Go

"The day of the large children's home is over," said Dr. Stanley Sandberg in announcing that the old buildings of the Lutheran Children's Home in Avon, Mass. are for sale. Dr. Sandberg is chairman of Lutheran Social Service, Inc., operating three homes in New England for the Augustana Lutheran Church.

Rev. J. Norman Carlson, executive director, tells of a more flexible program to provide reception care for all children, placement in private homes, and a new service for unwed parents.

The Lutheran Home Finding Society, Chicago, has closed its receiving home to concentrate attention on foster-home care. It will depend upon other

Lutheran agencies in Illinois for institutional care.

Replacements

Dr. Henry J. Whiting for Dr. Clarence E. Krumbholz, executive, Division of Welfare, National Lutheran Council . . . Dr. R. Norris Wilson for Dr. Wynn Fairfield, executive, Church World Service . . . Canon Kenneth E. Nelson to head Division of Health and Welfare Services, Protestant Episcopal Church . . . John A. Bankosky for Gilbert Hunter, director of social service, Hartford (Conn.) Council of Churches . . . Mr. Hunter to similar post at Indianapolis.

No, Thanks

Southern Baptists in Arkansas raised $750,000. Citizens and industries of Little Rock gave an equal sum. Construction of the Arkansas Baptist Hospital is underway. "Not a dime of federal tax money is involved," proudly states the *Arkansas Baptist;* then points out that some $4 to $5 million of federal aid has gone into the construction of Little Rock's new St. Vincent's Infirmary.

Opposing federal aid for denominational hospitals, the magazine states, "Denominational hospitals are used for promotion of denominational interests and doctrines, all claims to the contrary notwithstanding."

The North Carolina Baptist Hospital in Winston-Salem refused a federal grant of $700,000 and is now completing a $3 million addition. South Carolina Baptists are raising $300,000 for a new hospital at Easley. Southern Baptist hospitals provided 1,700,000 days of care last year for 245,000 patients.

More About Tax Money

It is unconstitutional to use tax money to support children in sectarian homes, decided Judge A. Marshall Thompson in Allegheny County, Pa. The case will probably be reviewed ultimately in the Pennsylvania supreme court.

The Australian government allocated $3,375,000 this fiscal year for construction of homes for the aged by church and charitable organizations, matching dollar for dollar. . . . Boy's Town, famed Roman Catholic home near Omaha, will receive $1,000 to $1,500 annually from Douglas County's gasoline tax fund for maintaining its roads.

For Foster Parents

Down-to-earth, sparkling, concise discussions of childhood problems by Dr. Evelyn M. Berger have been published by the Methodist Board of Hospitals and Homes in a pocket-size booklet *Who Matter Most.* Written for foster parents, it will be equally helpful for all persons dealing with children.

"More people are sick from hate than from bacteria . . . Discipline and punishment are not the same thing . . . The only sound discipline the child can be taught is self-discipline . . . Religion is not just taught at a certain age." Colorful and informative, it should have wide circulation. Order from the Board at 740 Rush St., Chicago 11, Ill.—75 cents.

Institutional Care for the Non-Resident

Home for aged in Philadelphia solves problem of the perennial waiting list

by RUTH A. HARRISON

A WIDESPREAD PLAGUE besieges homes for the aged. Bulging waiting lists stand as mute testimony to the misery of a segment of humanity which desperately needs or desires immediate consideration for institutional placement.

Natural desire to retain independence frequently deters folks from filing applications until the evil hour of emergency is upon them. A partial solution to the ponderous problem of the plight of persons on long waiting lists would be additional residential facilities. However, new buildings beget new applicants; new applicants beget new and longer waiting lists ad infinitum.

Huge capital expenditures to provide buildings and equipment plus the staggering increase in the cost of living place an impossible burden upon the shoulders of homes that provide care for senior citizens. Support from church and community resources is insufficient to meet the needs.

Security for applicants

The Lutheran Home for Orphans and Aged at Germantown, Philadelphia, Pennsylvania, found itself on the horns of this waiting list dilemma. After serious study and research this home gave birth to a non-resident department on January 1, 1952.

In the early years of its century of service this home numbered scarcely fifty in its adult family. Today that family averages one hundred and sixty-five. In addition to providing ordinary domiciliary services it boasts fifty beds devoted to hospital care of the chronically ill, an occupational therapy department, cottage as well as congregate living accommodations. Concern for the one hundred and fifty persons regularly on the waiting list prompted the addition of the non-resident department.

The purpose of the department is to provide waiting applicants with a sense of security in the knowledge that their church cares for them even though they are not in residence. The key to the successful execution of this extension service program is a qualified, sympathetic social worker designated the non-resident director. The director's responsibilities include providing casework services to the applicants on the waiting list and using community and church resources to

help resolve individual problems.

Loneliness, the unwelcome companion of advanced years, often is alleviated by the friendly visits of the worker, the pastor, or auxiliary or congregational members whose interest the worker has aroused.

Investigation of a pastor's request for emergency admission of a parishioner revealed a well preserved, elderly lady in reasonably good physical and financial circumstances. She was living in fairly comfortable quarters and was busily engaged at her sewing machine. Her emergency resolved itself into loneliness. This was not a problem for home placement. The happy solution was in the local parish. The recommendation of the director that the Women's Missionary Society be interested in the applicant as their special project met the need.

Help for immediate problems

A frequent road-block to old-age security is the lack of access to satisfactory medical resources. Too great pride, too little cash, and too limited knowledge of available aid deprive the deserving of health-happiness. Hospital clinics, community or parish physicians interested through the pastor, and the liaison of the non-resident director alleviate much suffering.

Inadequate or unsuitable living arrangements pose particular problems for the person whose situation is complicated by arthritis, rheumatism or a cardiac disorder. The director seeks to improve these quarters in relation to individual needs. In one case, twenty-two advertisements were answered in an effort to assist an arthritic, aged applicant.

Detailed information on nursing and boarding homes has been secured for referral purposes. Pastors and members of applicants' families have availed themselves of this resource material. There is confidence in the service since the director of the non-resident department has personally visited and evaluated the fitness of each of these homes.

Within the shadow of our church spires dwell the destitute, the ill-fed, the ill-clad. Review of our waiting list has revealed repeated instances of persons on substandard diets. Interestingly, all such were recipients of the inadequate Old Age Assistance grant.

In such cases the home donated supplementary food baskets containing canned and fresh fruit, vegetables, and meat. Grossly inadequate wardrobes have been substantially replenished from reserves at the home. Contributions of the Needlework Guild of America have been of immeasurable assistance in this phase of the work.

Financial worries stalk age as well as youth. There are those within our service area who lost their savings during

the 1930 depression. There are others who had no savings to lose. Few have had opportunity to build up any sizable social security reserves. Some were eligible for social security grants, Old Age Assistance, pensions for the blind, etc., but were unaware of their eligibility and were assisted in securing these benefits.

Facing the cost

Is such a program costly? In the first two and a half years of operation the average cost approximated $50 per person per year. This expenditure, measured against the annual per capita cost of $1000 to $1300 for residence home care, reveals an opportunity by which homes may extend expanded services to an increased number of people without adding appreciably to the budget.

Casework service is free to all applicants on the waiting list. This is one of the outstanding features of the non-resident service. There are others. A person whose name comes to the head of the waiting list but who neither needs nor desires immediate admission to the home is placed in a separate category at the head of the list. He is encouraged to remain in his community as long as feasible, with the assurance of immediate service and consideration should crisis confront him or should his circumstances be altered.

Secure in this knowledge, individuals already residing in the home found courage to request the chance to experiment in making their way on the "outside." A home for the aged ceases to be a one-way, dead-end railroad.

The non-resident service tends to delay residence in the home. Occasional participation in home programs and activities, visitation on the home grounds, fraternization with those already in the home family contribute to a happier adjustment if and when the day of residence arrives.

It is conceivable that in the not-too-distant future homes for the aged will render specialized services almost exclusively to the chronically ill and to the physically, mentally, and socially handicapped.

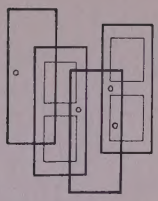
COUNTERATTACK

"Material aid to the world's needy is a crucial part of living Christianity today . . . For Christians to sit back and tell poverty-stricken populations not to be concerned with material comforts, but to find solace in God, is a certain formula to give communism a victory.

"Christians must see every instance of human need as a chance to live up to the demands of Christian love."

—Dr. Paul C. Empie
Executive Secretary
National Lutheran Council

JOB EXCHANGE



Positions open: Two female group workers for interracial program at church-related neighborhood house. Master's degree preferred in social service or religious education. One position open immediately, the other June 1. Gary Neighborhood House, 1700 Adams St., Gary, Ind.

* * *

Superintendent for coeducational children's boarding home in Alaska. Married man, training and experience in social work, administration. Apply Dept. Missionary Personnel, Presbyterian Board National Missions, 156 Fifth Ave., New York 10, N. Y.

Group worker, preferably woman, to give direct leadership to teenagers with more than average problems. MSW in group work; experience desirable. Beginning salary $4092 to $4572, depending on experience. Non-sectarian agency, decentralized program using community facilities. Write or wire Leslie E. Eichelberger, Special Service for Groups, 2834 Whittier Blvd., Los Angeles 23, Calif.

* * *

Family counselor for church-sponsored neighborhood house in industrial and interracial community. Primarily referral. Good salary and living conditions. Jones Memorial Community Center, Chicago Heights, Ill.

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Mrs. Harrison is the wife and assistant of Walter R. Harrison, superintendent-pastor of the Lutheran Home for Orphans and Aged at Germantown, Philadelphia, Penna.

THAT THE INHABITANTS of the civilized world are going in circles *faster* than ever before is a delusion. The speed of modern man differs not from his forefathers, but there are more circles today. Not long ago man could expect to make 20,000 revolutions around the sun before his journey ended. Today he may reasonably anticipate 25,000.

Whether travelling by foot or by rocket, man's speed never changes. But public health increases the number of his revolutions, and Christian social work diminishes his dizziness.

—W.J.V.